

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE WROUGHT HIS JUDGMENT"  
SEEK RIGHTEOUSNESS, SEEK MEERNESS: IT MAY BE YE SHALL BE HID IN THE DAY OF THE  
LORD'S ANGER."—Zephaniah ii, 3.

No 33. Vol. XXX.

Saturday, August 15, 1868.

Price One Penny.

## CELEBRATION OF THE FOURTH OF JULY.



(Deseret Evening News.)

Impatient youth could not wait for the advent of the memorable 4th to commence its celebration, for hours before the 3d had glided into the ocean of the past, the usual sounds that are heard on mornings of the 4th were stirring the drowsy atmosphere of early night. The detonating of fire crackers, squibs and miniature "torpedoes," mingled with the louder reports of fire arms, and both were kept up probably all night. At sunrise the celebration proper began, according to programme, with a salute of one gun for each Territory, by the artillery, which was immediately followed by a display of "bunting," as the city threw its starry standards to the morning breeze. At 5 a.m. Captain Croxall's and Captain Parkman's brass bands, and Captain Beesley's martial band, treated the citizens to beautiful music, executed in a very excellent style, extending their favors to the principal parts of the city.

Later on and the whole city seemed moving around. The streets were

lined with happy pleasure seekers; and pretty juveniles, tastefully attired, were speeding to their various school-houses, to take their places in the ranks as members of Sunday, District, or Select Schools, when boom! bang! went the artillery, as thirteen guns were fired, announcing that nine o'clock, the hour appointed for the assembling of the schools, had come. All were agog to see the procession of the schools, and a most interesting sight it was, as it filed along towards the Temple block, with banners and bannerets, flags and flagelets, plain, fancy, artistically painted and decorated, and bearing mottoes expressive of the faith, hopes, feelings and sentiments of the people of the various wards represented.

As they filed into the New Tabernacle and took their seats, the moving picture was intensely interesting. The thousands of beaming faces, ever changing, and sparkling with joy, life and buoyancy; the multitude of little national flags, fanning loyalty to and

reverence for the dear old "Stars and Stripes;" the mixture of adult and childish animation, as teachers and scholars manifested their interest in the celebration in which they were active participants; and the banners and mottoes borne in and placed in conspicuous positions around the building, carried the mind away from the past and the present to the future in which these same little ones, mighty in their honesty, virtue, patriotism and union, may bear aloft the "Stars and Stripes," shape the destinies of millions, and carry liberty to groaning nations afar. We tried to make a copy of the mottoes, but the task was interminable. Such as these met the eye at every turn: "Love at Home;" "Our God and our Country, we worship the first and defend the last;" "The Lord shall judge the people with equity—Equal Rights;" "The flowers of Utah—Virtue and Innocence," borne by young ladies; "The Maidens of Utah, modesty and virtue are their adornments."

When the south gate leading into the Temple block was opened to the public, after the schools were seated, the building was soon crowded to excess. There could not be less than ten thousand persons present, all animated and buoyant.

The stands were occupied by Presidents Young and Wells, Elder Orson Pratt, Chaplain of the day, (Elder John Taylor who had been named as chaplain being north); Colonel F. H. Head, Orator; Governor Durkee, General Chetlain, Hon. Geo. A. Smith, and Hon. Geo. Q. Cannon, Speakers on the occasion; Col. D. McKenzie, Reader of the Declaration; J. M. Hardie, Esq., Singer; The Committee of Arrangements, Gen. R. T. Burton, Isaac Groo, Esq., Col. S. W. Richards, Warren Hussey, Esq., Gen. A. L. Chetlain, Col. H. S. Beatie, and H. W. Naisbitt, Esq.; J. T. D. McAllister, Marshal; Hon. Wilford Woodruff, President Joseph Young, Sen., and President Daniel Spencer.

The front of the stand and the shafts supporting the canopy over it were draped with the national flag; while the flowers and evergreens which decorated some of the school banners added variety and beauty to the scene.

The general stand gave seats to a large number of influential gentlemen, Captain Croxall's brass band having a position on the left and Captain Parkman's brass band with Captain Beesley's martial band, on the right of the principal stand.

Captain Croxall's band executed some music for the opening, and Marshal McAllister called the vast assemblage to order, when the exercises on the programme were commenced with "Hail Columbia," by Captain Croxall's band. The Chaplain prayed, and the Choir, under the leadership of R. Sands, Esq., sang the following song, written for the occasion by H. W. Naisbitt, Esq.:

On stern Columbia's shores was lit  
The flame of freedom's fires,  
('Tis near a century ago,)
   
By our brave-hearted sires.  
They left their native land to found  
An empire, and a world,  
Wherein no tyrant's voice might sound  
Or find a flag unfurled.

#### CHORUS:

'Tis here we have cherished their old constitution,  
The charter of freedom, the flag of the free;  
May all its opponents be swept in confusion  
Into the Pacific or Atlantic sea.

And when the tug of war was theirs,  
When kinglycraft bid them bow,  
Went up a shout from earth to heaven,  
One single word—'twas "No!"  
We own no peers, we feel within  
The spark which came from God,  
To your misrule we give not in,  
We fight till 'neath the sod."

#### CHORUS:

'Twas thus they triumphed, thus they won;  
Hail! patriots, men revered,  
Who to the altar brought their lives  
And all that life endeared.  
Such deeds, such god-like deeds, then shook  
The kings and thrones of men,  
They since that age (to history look)  
Have not stood firm again.

#### CHORUS:

Immortal braves, would that your faith  
Might sweep the nation now,  
Your sacred fires again be lit  
On plain and mountain brow.  
Then party strife and factious hate  
Would flee our country's face,  
And she should have no peer on earth,  
For none could be so great.

## CHORUS :

Would that from Utah's peaceful vales,  
Whose mountain bulwarks swell,  
A force might move from patriot souls,  
To drive all wrong to hell ;  
That Washington, who led the way  
To right, through war and blood,  
Might herald yet a greater day  
In Utah understood.

## CHORUS :

For here we have cherished our great constitution,  
The charter of freedom, the flag of the free ;  
May all its opponents be swept in confusion  
Into the Pacific or Atlantic sea.

Col. D. McKenzie then read the Declaration of Independence, in an effective manner, with sonorous and distinct elocution, followed by music by Captain Parkman's band. The Marshal announced His Excellency, Governor Darkee, for a speech, who spoke as follows :

## GOVERNOR DURKEE.

Ladies and gentleman, I have seen it announced through the press that I would deliver an address here to-day. Let me disabuse your minds on this subject. A committee called upon me and requested me to make some remarks. I did not promise to do so, but I promised to be here, and I view it as a privilege to briefly utter a few of my sentiments. We have orators here prepared to enlighten you on the condition of the country, on the history of its past, and on other topics of interest suitable to the occasion. What I may desire to say is with regard to our Glorious Fourth of July, the anniversary of our nation's birth. You have just heard read the Declaration of Independence. It was a liberal war which followed it, a progressive element in the British people rising against the aristocratic idea. They threw off this tyranny and declared their independence. This was a great era in American history, in advancing civilization and in the cause of Christianity, for it delivered the masses and gave freedom of speech and of the press : and to the people the right to govern themselves, where they were capable of exercising such a right.

I do not wish to eulogize this government over all others. I believe it is the best, where the people are enlight-

ened and prepared to sustain it. There may be other governments more despotic, better suited to the people where they prevail. Here the people are sovereigns. This is an idea that it would be well for all of us to fully comprehend : and we should understand the duties and responsibilities of sovereigns. To meet together once a year and have a celebration, and let that be all there would be of our citizenship, would amount to no more than to have a little religion which we kept in a band-box through the week and brought out on Sunday to air. (Applause.) We must study to understand our duties and responsibilities as sovereigns and as citizens, and as parts of the great machinery of government. We must have practical democracy in our lives. (Applause.) We must understand the objects and principles of government ; and the object of government as we understand it is to protect the rights of the people. King George would not do this. He practically said : " You must go to my mill, go to my church, and pay my tax." We believe in going to what church we please, and in going to what mill we please. This is what is set forth in the Declaration of Independence.

The only necessity there is for government is because some would infringe upon the rights of others. If every man would do right there would be no need for civil government ; God's government would govern us all. What is the principle of civil government ? To restrain those people who will not govern themselves. Not to treat them cruelly, but to restrain them. The principles of government are to some people mysteries, when it is their very simplicity which troubles them. The way to make good government is to be kind, industrious, good citizens, and to respect the rights of others as we wish our own respected. We might have a republican government all over the world, and it would not be the form, it would be the administration of just principles that would make it a good government. In the immortal words just read, " We hold these truths self-evident, that all men are created equal ; that they are endowed by their Creator with certain



unalienable rights ; that among these are life, liberty and the pursuit of happiness ; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed," and "that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it."

There is a great mission for the people of the United States ; there is a great and glorious mission assigned to us as American people. If we will discharge our duty to others faithfully, all the duties of our lives as good citizens, and honor the principles that have been committed to us, we may become the liberators of nations. It is a duty assigned us, and we should discharge it. We need not compare ourselves with the people of other countries. Great blessings have been bestowed upon us, great privileges conferred upon us ; and if we will be true to those principles we will exert an influence beneficial to ourselves, to the truth and to our country. I hope we will dedicate ourselves anew on this interesting occasion to the great

principles of civil and religious liberty. Some say that political duties have nothing to do with religion ; but we must faithfully perform every duty, religious, social and political, day by day, to act the part of good citizens ; and we must be conscientious in the discharge of our duties, and consistent in our political conduct as well as in our religious.

Let us resolve to-day, in the sight of God our everlasting Father, to be more united in the cause of duty, of benevolence, of charity, of industry, and the maintenance of the principles of civil and religious liberty ; and no matter who the man may be, whether Methodist, Baptist, Mormon, or anything else, who lives according to these principles, he is a true man ; those who live them are true Saints and doers of the Almighty's will, and they have revelation, joy and peace.

I have spoken longer than I intended. I thank you for your attention. (Applause.)

This was followed by the "Star Spangled Banner," sung by Marshal McAllister, Captain Croxall's band in chorus.

[TO BE CONTINUED.]

## MORALS OF THE PERIOD.

TO THE EDITORS OF THE LIVERPOOL MERCURY.

Gentlemen,—“Morals of the period” (or immorals as the case may be) have reached a climax.

Dundrearys prevail on the one hand, Madame Rachels toilet is triumphant on the other ; and all of this confined in such a circle of lax morals and debauched principles that, with sorrow be it recorded, old England's purity is spoken of as a thing that is past. Is it possible that the painted, chignon-touped, frivolous creatures we see around us will realise the matrons of old ? or the lisping, blasé, effeminate men of the day bring distinction and honor to themselves or their country ? No. Some wonderful change must take place before a pure, perfect, intellectual tone is again restored to our hearts and homes. It is of course useless for

the few to rail. The world seems unstrung, and, much as we may cry “cursed spite,” we were “not born to set it right.” Therefore this is not written in the hope of making one convert ; on the contrary, “it is vain to swim against the tide,” and until the tide turns the mass will go with it. As it is, all that we would venture to urge in this perilous voyage of the immorality of fashion is consistency in those who are calculated to criticise, and charity for those who through force of circumstances must follow their leaders, though the path be strewn with briars.

I have heard Matilda Jones severely condemned for a slang phrase, while an oath falling with far more coarseness from a feminine lip possessed of a title was pronounced “awfully clever,” and a girl was “deuced dull” who had



"not acquired this sort of thing." With society in this condition, what can be expected of places of amusement—which are, after all, only hotels for the public, serving the bill of fare their patrons demand? And if they insist upon having a surfeit of frogs and sweetmeats in place of good roast beef, the landlord must comply with his customers requirements. Frog ponds must be cultivated, and oxen sent to graze. So with plays. Much better criticism has been expended on the "Grand Duchess" and "Richelieu at 16." Now, at the same time that we refuse to acknowledge them as artistic productions in themselves, we must not be blind to the fact that no small amount of talent has been expended in their cause—certainly sufficient to grace a work of art with brilliant coloring; and doubtless the work of art like the roast beef, is going to waste in the meantime. But the public pays its money and takes its choice, while the individual can but regretfully make a general survey at all points and judge all charitably.

The assurances that their royal highnesses the Duchess Gerolstein and Duc de Richelieu in particular need no defence at our hands is proven in the fact that France, Germany, America, and England have for some years extended not only patronage in general, but nobility, even royalty in particular, upon these performances. What more is needed to ensure success? What maniac will refuse to cast his net in such a bed of fortune? Nay, more, what reasonable and consistent Englishman will speak one word of condemnation upon "Grand Duchess" or "Richelieu at 16," while he countenances the startling dresses, dances, and glaring improprieties of our own country's burlesque? Upon the ear of youth and innocence the double *entendre* of the French drama will fall without injury. But all eyes must see burlesque as it is, and it is a question if the old adage in this instance will hold good. "To the pure all things are pure!" for the remark of a child the other night proved the reverse, as she turned to her mother in the box of a theatre, bill in hand, and in a whisper asked "Mamma, why do they say here 'miss' when it's master? If they were girls they'd put

on petticoats, and not jump up and down so." The child's instinct was right. If her mother had been a pure woman at heart, her dress might have been two inches higher on the bust—without detriment to the round shoulders—and the stage might have presented an intellectual lesson instead of pandering to a vitiated taste. But had the representation been that of a good play on this occasion, the lady herself would have considered it "slow," and doubtless have gone elsewhere, while many others, of course, would follow her fashionable example, as they did in coming. While a belle of society is to be found in one box, it is a rarity not to find a few rivals close by.

And is the girl to blame, then, who went on without her, "petticoats," or the manager who plays the burlesque? Neither one nor the other. A tradesman keeps his shelves supplied with saleable articles—the man would be thought a presuming fool who kept open shop on the goods he specially believed in only. Would a baker make substantial quartern loaves day after day to be left rotting on his hands, while half the quantity of flour put into French twist obtains a ready sale and large profit? Would a cabman make his stand on an aristocratic or poverty stricken corner—where everybody had a carriage of their own, or none had the shilling to pay for one? and that, too, where there were a regular market and constant employment? The manager of a theatre must earn his living, and since the public demand of him undress drama, double *entendre*, sensation leaps, and breakdowns, he will cater for their amusement to the best of his ability; and all in his establishment will follow his example or starve. The confession may be humiliating but nevertheless true,—decent actors, decent plays, and decent patrons are alike at a discount. Light heels, immoral subjects, and shallow brains are the order of the day. But does it ever occur to the worldly looker-on at such a scene that there is many a young heart, under the glitter of tinsel, breaking with disappointment at the struggle it has made, the vain battle it has fought, to do better things in a higher sphere, where intellect, refinement,

and genius claim their own? But, little by little, hope has been crushed, ambition trampled on, and life grown grey in its teens, until at last the sinking invalid parent, or the small voices that ask for bread and butter, have thrust the unwilling girl upon burlesque, or any other earthly occupation that offers that amulet of life—money. It is a hard treasure for a woman to win. This is a serious subject, and one we can all bring home to ourselves with profit. If we have never caught this view of the case before, let us do so now. “The world is very evil.

The time is waxing late.” Let us be charitable before, and consistent even when we do condemn. Blame, where blame is due,—the public, not the individual for what he is compelled to do at their command. It is sad for some lookers-on, but far sadder for those concerned, and will be more sorrowful yet unless some sharp blow is dealt by those holding the reins of power. With them it rests to work a speedy reform in the “Morals of the period,”—yours, &c.

FAIR PLAY.



### MINUTES OF A GENERAL CONFERENCE

OF THE SWISS AND GERMAN MISSION, HELD AT THE LATTER-DAY SAINTS' HALL, REISBACH, NEAR ZURICH, SUNDAY, AUGUST 2, 1868.

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Conference was opened at 10 a.m.

On the Stand were the following Elders—Apostle Franklin D. Richards, President of the European Mission; Karl G. Maeser, President of the Swiss and German Mission; Octave Ursenbach, Heber Young, and Willard B. Richards, Travelling Elders; Robert Roth and Christian Willi, Branch Presidents; Jacob Naegeli, from Lapschlacht; Joh. U. Alder, from Herisau; George Looser, from Wallenstadt; Joh. Beutler, from Bern, and Benjamin Bruppacher, from Zürich. In addition to the Saints from Zürich, brethren and sisters from distant parts of the Mission had collected together.

Choir sang the hymn, “Von Neuem strahlt mit grosser Pracht.” Prayer by Elder Karl G. Maeser, followed by the singing of the hymn, “Was zweifelst du?”

The Branch Presidents in attendance being called upon to report their various fields of labor, Elder Jacob Naegeli expressed in very feeling words, by which a great portion of the congregation was moved to tears, his gratitude and joy in beholding so large a congregation of Saints, and such a powerful and glorious representation of Priesthood from Zion; even to have the happiness to see the face of their beloved President, Frank-

lin D. Richards, and they all meeting together here now in public, and none to molest them any more, nor to make them afraid. He felt in his inmost soul that a season of life, hope, joy, and progress had commenced in the Mission of his beloved Switzerland. He felt, although already 71 years old, like a youth in the determination to put his shoulder to the wheel and help to roll on this kingdom, as much as it was in his power, with the help of God, and to sustain brother Maeser, and the rest of the brethren with him, in their high callings. Reported the Saints in his Branch in good condition, anxiously waiting for the brethren to commence their labors among them, and to stir them up for those new duties which must necessarily precede the glorious blessings now to be expected, that their number may be multiplied, their hopes freshened up anew, their faith strengthened, their minds enlightened, and they become like one man in the bonds of the love of Christ and his kingdom.

Elder Joh. U. Alder said, though being quite unwell, he had, nevertheless, considered it his duty to attend this Conference, and the Lord had given him strength to reach Zürich in safety; and now he felt already richly repaid for his efforts in realizing the power of the holy Priesthood, as mani-

fested in their midst this morning, for all hearts felt elevated, and it was as if the spirit of revelation had fallen upon all of them, and showed them a joyful and happy time of the growth of the Gospel seed from henceforth. The Saints of his Branch up in the Canton of Appenzell, were surrounded by a people whose hearts were hardened against the latter-day work through false reports, lying priests, and newspapers, and also unwise letters from some people in Utah, fragments of which had been published in the papers; but he hoped a change of feeling in the heart of many an honest soul might be brought about yet in those parts. The members of his Branch felt united, but some lacked life and strength, and he wished they all were here to-day to get invigorated and lighted up again as he was himself.

Elder George Looser showed the difference in the condition of the Saints that were permitted, by the grace of God, to enjoy the privileges of their regular Sunday meetings, the teachings and labors of the Priesthood, or of such a glorious event as this Conference, with that of those scattered Saints up in the mountains of Glarus, who had had no such opportunities offered to them for a long time. Showed how much we had to struggle and to fight every day to keep the testimony of the everlasting truth burning within us, notwithstanding the constant care of the servants of God placed over us, and that therefore we should extend our compassion to, and exert our faith in behalf of those Saints who, not so favorably situated, could not by all their faithfulness, apparently, keep up with our own little progress.

Elder Johannes Beutler reported Bern Branch in a prosperous condition. Several persons had been baptized there recently, the work in general was progressing finely, the Saints having already two separate places of worship during the week, and meeting in a Branch capacity on a Sunday, when their meetings were attended by many strangers. Many brethren were grieving to-day that they could not be here, but they comforted themselves with the assurance, that henceforth

they would not be left alone so much as formerly, but that the brethren from Zion would labor with and among them, to bless and instruct them more fully in the ways of the Lord.

Elder Benjamin Bruppacher expressed his sense of weakness and incompetency in regard to the responsibilities resting upon him as presiding Elder of Zürich Branch, but he trusted in the Lord to sustain him by his holy Spirit. He felt unspeakable joy to see so many Saints, and some from so great distances, congregated together in the hall where he had accustomed to labor as an Elder in Israel for some time now; and when he reflected and looked back upon what Zürich Branch had been just one year ago, and what it was now, he could not help but realize the workings of the almighty hand of God, who had showered down his blessings upon them, and with His help and the guidance of his holy Spirit, together with the kind labors and forbearance of the servants of God placed over them, they would endeavor to continually improve. Some who had been out of the Church for years were coming back, and several of them had been baptized recently.

Elder Lorenz Naef reported the Winterthur Branch in good condition, and expressed his great satisfaction at seeing most of the members present at the Conference.

Letters were received from Presidents of other Branches, representing their various fields of labor in good condition, and expressing wishes concerning what they deemed necessary or beneficial for the good of their Branches. A few remarks by Elder Karl G. Maeser, in regard to what had been said, having closed this part of the morning service, the choir sang the hymn, "O ihe Berges, hoehn!" and the meeting was dismissed by Elder Christian Willi. Adjourned until 2 o'clock.

#### Afternoon meeting.

The choir sang, "Die Feit ist nock kurz und es nahet die Stunde." Prayer by Elder Naegeli. Choir sang, "Dein Valk ach segne Herr." Two young men recently baptized were confirmed into the Church, after which the sacrament was administered, while



the congregation united in the song of "Erhebe dich mein Geist."

The Authorities of the Church were then presented and unanimously sustained, with the following new appointments in the German-Swiss Mission—to wit.: Elder Heber Young as President of the Conference of Eastern Switzerland, comprising the Branches of Landschlacht, Herisau, Wattwyl, Wallenstadt, and Fürstenau, with Elder Robert Roth to labor under his direction. The Zürich Conference, comprising the Branches of Zürich, Winterther, Remismühle, Pfaffnau, and Basel, having no President as yet, was left for the time being under the immediate supervision of the President of the Swiss Mission. Elder Willard B. Richards was appointed President of the Bern Conference, comprising the Branches of Dürrenroth, Langnau, Thun, Bern, and Biel, with Elder Christian Willi to assist him in his labors.

Elder Octave Ursenbach, President of the Franco-Swiss Conference, which comprises the Branches of Geneve, Val de Travers, and St. Imier, reported his field of labor as in a prosperous condition, the Saints feeling well. Several have been of late attached to the Church, and he expected that by some perseverance a great work may be done there yet.

After the Conference business thus far had been transacted, President Franklin D. Richards arose to address the Saints in English, which was translated by Elder Karl G. Maeser. He said he always felt a great interest in the nations that speak the German language, and would like very much to have acquired it himself, that he might speak to them to-day in their own native tongue, but time and circumstances had never permitted it. Related the prophecies of the Prophet Joseph concerning the future of the German nations; that thousands and tens of thousands of the promised seed of Israel were among the German nations, and that the time was near at hand in which the blessings of the kingdom of God should be offered to them; alluded to the work of the great reformers of Switzerland and Germany, and compared it with the magnitude of the work of the servants

of God in these last days; rehearsed some of his recollections on his first visit to Germany, 13 years ago, when he baptized brother Maeser, and organized a Branch of the Church in Dresden; expressed his hope for the progress of the work of God in these lands, and felt to bless the people, and to prophecy good over them, if they would abide by the counsels of the Spirit of God and his servants.

The choir sang the hymn, "Preiset den Maun der verkehrt mit Jehovah!" Dismissed by Elder George Looser.

Evening meeting, 7 p.m.

Choir sang, "Ertoene Lied mit maecht 'gorn Feuerklange." Prayer by Elder Bruppacher. Singing of the hymn, "Der Geist aus den Hoehen gleich Feuer und Flammen."

Elders Octave Ursenbach, Heber Young, and Willard B. Richards, each made a few remarks, translated by Elder Maeser, after which the latter occupied the remainder of the evening in bearing testimony to the everlasting truth of the latter-day work to all present, among whom there were a great number of strangers. The Conference was then adjourned until the first Sunday in April next, and President Franklin D. Richards dismissed the people with his blessing.

The next morning the Presidents of Branches assembled at the office of this Mission, now at Zürich, in a counsel meeting with the missionaries and Travelling Elders, in which President Richards gave very valuable instructions for the benefit of the work in Switzerland; after which the Saints from other places returned mostly to their homes, rejoicing over the great blessings they had received.

The totals of the Statistical Report, as it was read at the Conference, are as follows:—The four Conferences now comprise 17 Branches, with 15 Elders, 4 Priests, 9 Teachers, 4 Deacons, and 532 members.

This report has been made so explicit intentionally, in order to give to the many Saints from Switzerland now residing in Utah, an idea of the condition of the Saints in the old fatherland.

KARL G. MAESER.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 15, 1868.

### ✓ INDIVIDUAL EMIGRATION DEPOSITS.

"TAKE care of the pennies and the pounds will take care of themselves;" so says the old adage, and there is a good deal of truth in the saying. "It's only a penny" often deludes people into great waste, and they spend shillings and pounds upon trifles which are useless, and sometimes worse than useless, by repeated outlays of "only a penny." If a pound's worth or even a shilling's worth of these penny trifles were offered at once, people would look at the pound or the shilling a great many times before throwing it away on such a purchase, but a penny is so small an outlay that it seems too insignificant to talk about wasting it. Penny outlays, however, soon run away with pounds, and, on the other hand, pennies saved soon multiply into pounds. "A penny saved is a penny gained" is another old adage which is worthy of consideration.

It was in view of the benefits to be derived by the Saints from economy in small things that what was originally called "The Penny Fund" was introduced. An opportunity was afforded them of putting their odd pennies into the hands of their teachers towards their own emigration. The movement was very successful, and the Saints, seeing the propriety of saving all the means they possibly could towards such a desirable object, not only put in their pennies but their sixpences and shillings, and those who had pounds, considering that there was greater safety for their means in the hands of the Church than in Saving's Banks or speculating associations, deposited their savings in the fund. These larger deposits made it something more than a penny fund, hence the change in its name. The great good which has resulted from the opening of this deposit account has been seen in every season's emigration. Thousands who are now in the Valleys of the mountains, or on their way thither, would still be in these countries, toiling for the Gentiles, and wearing the yoke of servitude, if they had not saved their pennies and put them into the emigration fund. Many families who have sought for assistance during the past season have been compelled to stay behind, because they had nothing in the fund towards their own emigration. We wish, therefore, to impress upon the minds of the Saints the importance of putting by something, regularly, from their weekly earnings, towards their temporal redemption. It may appear impossible to some that they will ever be able to save sufficient to emigrate even one member of the family. But the Saints should work in faith. "God helps those who help themselves." His blessings will attend their exertions if, however feeble they may be, they use the best efforts they can make. And there is far more probability that assistance will be rendered by the Church to

those who have done all they could for themselves, than that aid will be given to the improvident, who have made no attempt towards self-deliverance.

Every Saint who has employment can put by something towards emigration if he only has the will. There are many who spend in these penny trifles from sixpence to a shilling a week. If those wasted pence were deposited in the fund, there would soon appear to the depositor's account a nice little sum which he would feel proud of, and be encouraged to increase. It is the custom in this country for the women to take charge of and expend the earnings of the men. The Sisters are therefore particularly interested in this subject. We wish them to study their position and circumstances earnestly, and by strict economy, aided by the light of the Good Spirit, strive to discover how they can consistently save some portion of the weekly income, regularly, towards that deliverance, which, if they are true Saints, they so much desire. They should teach their children, also, the folly of spending their halfpence as other children do, in foolish and sometimes injurious things, and the benefits of saving their little pocket money in order to get to Zion. We give this advice purely for the good of our Brethren and Sisters, who are scattered in these lands, and, bowed down in poverty, see but little prospect of escape. Let all do something, however little, towards the great deliverance, and the Lord will bless their efforts, and open the way whereby the balance needed will be supplied.

There is another point which we desire to place so that all the Saints may see it. When money is deposited for emigration purposes, it should be considered sacred to those purposes and to them alone. It is exceedingly unwise for depositors to be continually placing a little money in the fund and then withdrawing it. Some people succeed in saving a pound or two, or a shilling or two, and they are so little accustomed to having anything in store, that they are seized with an intense desire to withdraw it and use it up. If some of them do not use a little more wisdom in regard to this matter, they will always be poor, and will stand an excellent chance of remaining a long time in Babylon. Some of the Saints allow their means to remain in the fund till the emigration for the season is over, in hopes that they may be able, with assistance, to get away; but when the chance appears to be gone, they commence immediately to draw out their savings as though it were useless to try any longer. Such persons are very likely to find themselves "left behind" again another season. What the Saints can save should be consecrated to "emigration," and, unless in cases of the most extreme necessity, should be considered unavailable for any other purpose. All should put their savings—pence, shillings, or pounds—into the fund; for our means as well as our faith should be in the Kingdom. The money of the Saints will be safer in the care of the Church than in any of the banks or societies which they might select, and "where the treasure is, there is the heart also."

It is necessary that all amounts placed in the hands of the brethren as Individual Emigration Deposits, should be properly accounted for, and that the depositors be furnished with receipts for their money. Conference Presidents should keep a watchful eye over this matter, and, by periodical audits—comparing the people's pass books with the accounts furnished to them, make sure that everything is done on a business principle, and with the strictest honesty.

Our religion is both temporal and spiritual—it comes to us in our earthly, imperfect, and ignorant condition, and teaches us how to act in every position



of our lives, so as to elevate, purify, and deliver us from every evil. If the servants of God magnify their calling, they will be qualified to counsel and direct the Saints in all things; and if the Saints will hearken to counsel from those who are appointed to teach them, they will learn the will of God every day, and by a faithful practice of the heavenly precepts, will gain deliverance from the bondage of the world, salvation from sin, and, finally, exaltation in the mansions of the just.

"Great things from little causes spring." The oak springs from an acorn. Rocks upon which the stoutest ships are wrecked, come from the ocean bed to its stormy surface, built up by the labor of tiny insects. And though the saving of paltry pence may seem a little thing, it has been, and will be, the beginning of the work of practical redemption to thousands who, being delivered from the fetters of the world, will become saviors on Mount Zion, extend the work of salvation both to the living and the dead, and help to spread the great work of God, till his kingdom shall fill the whole earth. The importance of anything is shown by its results; we therefore call the attention of the Elders and the Saints, as a matter of great importance, to the subject of Individual Emigration Deposits. )

ARRIVAL OUT. ✓ The packet ship *Constitution* arrived at New York on the 5th inst., after a passage of 42 days. )

## CORRESPONDENCE

### ENGLAND.

Nottingham, Aug. 6, 1868.

President Franklin D. Richards.

Dear Brother,—Knowing in some degree the great interest you have in the labors of the Elders in this Mission, I esteem it a pleasure, as well as a duty, to report to you from time to time, that you may know of our success in this part of the Mission.

I can truly say that the Lord has blessed me in all my labors since I came to this land, and if I have done any good, it is owing to his divine assistance. I went forth in weakness, trusting in him alone, and he has blessed me abundantly in so doing. I have found that the nearer I have lived to God, the greater my success in preaching the Gospel, and I am thankful every day of my life that I have been counted worthy to come on this Mission.

Agreeable to your instructions, I have been holding out-door meetings

in nearly all parts of the Conference, and with some success. In one place I have organized a Branch of the Church, consisting of 12 members, although the feeling of the world has been, "Oh, we are all going to the same place, but are taking different roads to get there." But of late there has been a spirit in the people to persecute the Saints, and that makes me sure our labors are telling, or the enemy would let us alone.

The local Priesthood are awake to their calling, and many of them go to with a will to extend the principles of life and salvation to the honest in heart. Brother Lee has done all in his power since he came to this Conference, yet, on account of ill health, he has not been able to travel much.

I hope you will excuse the liberty I have taken in writing, for I feel anxious that you may know my feelings and desires; and I can assure you it will afford the Saints, as well as my-

self, great pleasure to see you and brother Penrose, and any other of the brethren that may come, at our Conference.

Fearing I am trespassing upon your time, I will bring this brief letter to a close. Praying the Lord to bless you and all Israel with the richest of heaven's blessings, I remain your brother in the Gospel covenant,

L. W. SHURTLEFF.

#### SCOTLAND.

Edinburgh, August 6, 1868.

President Franklin D. Richards.

Dear Brother,—According to promise I write you a few lines in relation to my field of labor, and the feelings, hopes, and desires of the Saints.

I have of late visited most of the Districts comprising this Conference, and held meetings. I am most happy to say that the meetings were well attended by the Saints, and were productive of good. It gives me pleasure to say that my field of labor, in general, is in a flourishing condition. The Saints feel well, and rejoice in the work, and thank God for the prospects of the future. Although dark clouds of trouble seemed to hang over the Saints, and they thought that they had been really disappointed in not being delivered this year, there is hope smiling brightly before them, and deliverance indeed seems to be drawing nigh. The prosperity of the Saints in Zion, and the very flattering prospects for the next season's emigration, acts as an incentive to the Saints here, and gives new life and renewed energy to them; they desire to labor on, hope on, and trust on in that God who has promised to gather the faithful, and who overrules all things for the good

of his people Israel. The gathering so nobly begun, and carried on so successfully thus far, bids the Saints scattered abroad to lift up their heads and rejoice, for the glorious enterprise has the seal of the living God indelibly stamped upon its front, and cannot fail until all Israel be gathered together in one, and shout hosannah in the mountains of Ephraim.

Who can fail to see the hand of Providence opening up the way before the Saints at home and abroad? Who is there among the Saints who does not rejoice at seeing the arm of the great Jehovah making bare in behalf of his people! None who have the spirit of the Gospel lighting up their souls. The arm of the Lord is making bare his wondrous works to perform, and the day is drawing nigh, and has now begun to dawn, that "it will no more be said that the Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them." Israel, prepare for the coming of your Lord, which draweth nigh!

I rejoice in the mercies God is extending to me. I enjoy excellent health, and feel to do good to all around me, if they will only let me do them good. My faith is strong that good can be done here, and I feel encouraged to persevere in my labors.

Brother Hardie left here yesterday, per S.S. *Heron*, for London. He was in good health and spirits.

May the Lord bless you, brother Richards, and those with you in the office. With kind love to all, I remain your brother in Christ,

JAMES SHARP.

#### A GREAT SOCIAL REVOLUTION—THE TREATY WITH CHINA.

The terms of a treaty between China and this country have been agreed upon by the Chinese Embassy and the State Department, and the document now awaits the action of the Senate. By this treaty the ports of China are made free to the commerce of the Uni-

ted States, and all embarrassments and restrictions to trade are set aside; citizens of the United States will be permitted to reside in Chinese cities and engage in trade there, and will be protected in all their rights of person and property. But more important,

perhaps, than all the rest, is the provision that opens to our enterprize the navigation of the great rivers of the empire. Not only shall our people be able to trade with all the ports on or near the coast, as we now do with Liverpool, Havre, or Marseilles, but they may also push into the interior of the country, and make the familiar acquaintance of the strange people who have been the mystery of the world for so many centuries. They may meet the Chinese actually and in their homes—not as they are qualified by contact with Europeans in the cities in which they have hitherto been mostly known—and may organize the trade in Chinese products by direct intercourse with the producers of the commodities. On the other hand our government gives to the Chinese certain advantages in trading on our Pacific coast, guarantees to the people of that nation residing here the protection in their rights due to the subjects of an equal Power, with ultimate naturalization, and agrees to aid China against its enemies in the ordinary terms—that is, to stand the friend of that nation if other Powers endeavor to extort undue privileges by the common means of intimidation. This is a good, broad programme for the future intercourse of our people with the acute, industrious, and thrifty myriads of the Flowery Land—liberal as it should be, and fair; and the Senate should give it the necessary approval without delay. In the same connection it is well that the House has carried through the legislation necessary to complete the Alaska purchase; for this Chinese treaty and the glimpse it presents of the future of our Eastern relations, give an immensely increased value to every inch of the Pacific coast of this Continent.

In its results the making of this treaty will prove the greatest social and commercial revolution of the age. Its effects will be far greater than was that of the discovery of America; for while in literal truth it involves the discovery of a new continent to the travel, the trade, the active intercourse of life, we must remember that that Continent is not an impenetrable wilderness, peopled only by wild tribes, without a history, a literature, or any

but the more primitive natural laws, but is, on the contrary, a land possessed of the oldest civilization, the oldest living language, laws and philosophy; that it has a government whose principles, while refined to an astonishing minuteness of detail, are wonders of the simple action of the human mind; a government that is the only one on the earth, nearly, not founded on the rottenness of priestcraft; that it has innumerable cities, from the people of every one of which we may learn some truth absolutely new to us and sure not to be worthless; that it has an unnumbered population the thriftiest and most industrious on the globe, and that its products are incomparable in value, and the necessities of civilized life everywhere. So rich is that Eastern World, and in such esteem have its products been held from time immemorial, that the greatest discoveries, the greatest systems of commerce, the greatest navies of history have alike grown from the desire to secure those products. Eagerness in this endeavor has been the stimulus to human activity in some of its grandest phases. One of the few facts preserved to us of the commercial life of Greece is the still attractive story of Jason and the Golden Fleece; and the Colchis that Jason voyaged to was only a station on the ancient route to China, and his wonderful golden fleece might well have been an anticipation of the trade in raw silk. In times more within ken it is clearly perceptible that but for the stimulus of the desire to reach the East by other routes than those that followed Jason's lead, the voyage around the Cape of Good Hope, with its wonderful disclosures and its ultimate change in the seats of naval power, would never have been made. Neither would Columbus have demonstrated the form of our planet. Indeed, that illustrious navigator only stumbled on our Continent in his search for the one that we now, by a piece of natural justice, are effectively opening to the world. If, then, Europe and the world was revolutionized, great powers cast down and little ones built up by the discovery of such a field for activity and trade as our Continent furnished in its wild state, what incomprehensible changes may we not anticipate from



the practical discovery and throwing open of that land the least of whose tea districts is absolutely a greater wealth to the world than all the mines of Peru!

China casts aside the traditions of four thousand years and comes forth from her ancient seclusion to take a place among the nations of the earth, reposing her confidence on the youngest of all these. In a short time the hundreds of little American steamers that are now conducting in Chinese waters a trade fabulously lucrative will increase to thousands, and these representatives of the new age will carry its thoughts and facts materially up every Chinese river and into every Chinese city or village. It cannot be but the Chinese will be greatly benefited by the knowledge they will gain. New ideas germinating in the brain give as much to the soil as they receive, and the facts in science characteristic of this age, its electrical communication, its use of natural forces in the drudgery of great labors, must materially contribute to the reorganization of China

socially and to ameliorating the condition of a people whose lives physically are as primitive as their views of honesty and virtue; and while primitive honesty and virtue are prime articles, much less is to be said in favor of primitive travelling. Our own sparsely peopled Continent will also prove, as knowledge spreads, a great outlet for the teeming population of China, and this will be not the least of the benefits to that country of the new communication, for it will, perhaps, prove the true remedy for the chronic rebellions. As the treaty provides for the proper treatment of such new citizens of the republic they will prove as great a source of wealth in the Pacific States of the future as European emigrants have proved in the Atlantic States. Thus the amity of the youngest and the oldest of the nations in existence begins under the best auspices, and all may confidently believe that the new association cannot belie its promise of mutual increase in knowledge and wealth.—*New York Herald*.

#### SUMMARY OF NEWS.

The *Globe*, of St. Petersburg, says—A fire, on the 28th July, destroyed nearly the entire town of Sestroesk. The arms manufactory was saved, but nearly 800 houses have fallen a prey to the flames. Several children are believed to have perished in this calamity.

President Johnson has issued a proclamation granting a free pardon to all participants in the rebellion except those now under indictments for treason-felony. The persons pardoned are to be restored their property, except such as they have been legally divested of under the laws of the United States.

Another engagement has taken place between Turkish troops and the Bulgarian insurgents. The conflict lasted three hours, and resulted in 38 of the insurgents being killed and the remainder made prisoners.

Another revolution is reported to have broken out in the northern portion of St. Domingo. It is headed by ex-President Cabral and General Luperon. In the city of St. Domingo arrests and banishments continue to be the order of the day.

THE GERMAN EXPEDITION TO THE NORTH POLE.—News was received on Saturday, the 1st inst., from the German North Pole Expedition. The first officer, R. Hildebrandt, has addressed the following note, despatched from Lerwick on July 20th, to Dr. Breusing:—"June 16, 73° 29' N., 16° 18' W. Ten days already sticking fast in the ice. Driven down here from 76° N. Seen the coast (Pendulum Island). Encountered many storms, and hard pressed by them. Terrible, extraordinarily large masses of ice. Hope to get out of our captivity to-day. Must proceed northward again. Can only reach coast with the most fearful efforts and dangers. Potted six ice-bears already. Everything well on board. Hope for good results. In greatest hurry."

The President of the United States has nominated Henry M. Watts as Minister to Austria, General Rosencranz to Spain, and General M'Clermand to Mexico.

Bad accounts continue to be received of the results of the inundations in the southern parts of Bengal, particularly in Orissa; and many districts were threatened with famine and destitution.

The Brazil and River Plate mails arrived on Saturday, the 1st inst. The war with Paraguay was still being prosecuted, and it was expected that the capture of Humaita, where Lopez had taken up his position, would soon be accomplished. A destructive storm had passed over the River Plate; and Buenos Ayres was suffering from a severe monetary panic.

UNDENIABLE.—Some of our contemporaries have recently published some interesting communications concerning the adulteration of food, and one paper has contained some rather surprising articles on London milk. In our opinion, however, the best article on milk is—cream.—*Punch*.

"How is it, my dear, that you have never kindled a flame in the bosom of any man?" said an old lady to her pretty niece, who was portionless. "The reason, dear aunt," replied the young lady, "is, as you well know, that I am not a good match."

An anecdote is told of a German student in theology, who, after waiting an unconscionable time for admission, appeared before the examiner, "bearded like a pard." The learned examiner fell back, astonished, exclaiming, "A student in theology with a beard!"—"A beard!" cried the student, with an air of equal astonishment, and putting his hand up to his face,—"bless me, why it must have grown while I have been waiting in the ante-room."

Etiquette requires, in Chinese conversation, that each person should compliment the other, and everybody belonging to him, in the most laudatory style, and deprecate himself, with all pertaining to him, to the lowest possible point. The following is not an exaggeration:—"What is your honorable name?" "My insignificant appellation is Chang."—"Where is your magnificent palace?"—"My contemptible hut is at Luchan."—"How many are your illustrious children?"—"My vile, worthless brats are five."—"How is the health of your distinguished spouse?"—"My mean, good-for-nothing old woman is well."

THE QUESTION OF THE HOUR.—Mr. Vernon Harcourt, in a recent speech at Oxford, remarked that religion did not depend on establishments. When the fishermen of Galilee went forth to convert the heathen world, and when they conquered the conquerors of the universe, they went forth, not in the strength of establishments and endowments, but in the power of a saving faith on the promise of an endless life. They conquered, not by carnal weapons, but by the sword of the Spirit and the shield of faith; and, therefore, to tell them that religion depended upon establishments and endowments was to convince him that the persons who used such arguments as that did not appreciate the true principles of religion.

THE COST OF FRENCH GLORY.—The following, quoted by an official authority, from a semi-official statement, is the French bill of costs for war since the accession of the present emperor:—

	Francs.	£
Crimean war .....	1,348,000,000 ...	53,920,000
Italian " .....	345,000,000 ...	13,800,000
Chinese " .....	166,000,000 ...	6,640,000
Occupation of Rome .....	50,000,000 ...	2,000,000
" Syria .....	28,000,000 ...	1,120,000
Supplementary expenses .....	89,000,000 ...	3,560,000
Total.....	2,026,000,000	81,040,000

There is a trifle of £24,000,000 for the Mexican expedition not included in this statement, which raises the total to about 105 millions sterling.